

The South African Outlook

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The South African Outlook

There is a nemesis for every sin

—Anthony Froude

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The Cato Manor Inquiry.

Last month we commented on the report of the inquiry into the Cato Manor disturbances on January 24, 1960, which was tabled in parliament recently. A feature which often troubles us is the state of bad feeling that seems always to exist between the police, both white and black, towards Africans and vice versa. Those who have been overseas know that, for example, in Great Britain policemen are, and are recognised to be, the friends and helpers of the people in general. Our contemporary, the *Ilanga lase Natal*, has just published some pertinent comments on South African conditions, which we publish below, and most warmly endorse:

"This report gives a list of 14 recommendations which aim at preventing future trouble. Most of these recommendations deal with protecting the police in their duties in dangerous areas such as Cato Manor and elsewhere when the police are called upon to conduct raids.

"We wish to single out one important recommendation which we feel, if adopted, will go a long way towards creating a friendly spirit between the police and the Africans in all areas. This recommendation says: White and non-White policemen must be inculcated with the view that the positive goodwill must be cultivated of those Whites and non-Whites who are prepared to subject themselves to authority, and that such persons must be treated with indulgence.

"We are pleased that the committee of inquiry made this point, for it pin-points one of the chief reasons for the bad spirit between our people and the police. Many policemen, particularly the younger

ones who are still inexperienced, treat all Africans as if they were criminals even before they come before the courts of law. To them a black skin is as irritating as a red rag is supposed to be to a bull. They immediately want to humiliate him and show him who is boss.

"They have no respect for decent and law-abiding Africans. Indeed, it seems as if they go out of their way to antagonise them. Much of the misunderstanding between the police and the Africans to-day is due to this fact. Decent and law-abiding Africans are always willing to be on the side of law and order but they seldom receive encouragement and sympathy from this type of policeman.

"Yet if the police are to do their duties effectively among Africans they should win and hold the respect of the law-abiding element among them. It is these people who will protect and guide the police in the hour of danger. What should be noted at this stage is that since the police stopped their daily raids for passes and specials from Africans in Durban and the surrounding areas there has been a spirit of goodwill between the police and the Africans. The Africans enjoyed freedom to move about like other races without being hounded for passes in broad daylight.

"We do not think it would be a wise step at this juncture to re-introduce the measures which caused so much friction and frustration among our people in the past. Everything should on the contrary be done to ensure that the good spirit now prevailing between the police and the Africans will continue."

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Divorce made easier in "Family Year."

Last month Dr. D. L. Smit, M.P. for East London (City) put up another fight for his principles in the House of Assembly. The former distinguished and enlightened Secretary for Native Affairs, under General Smuts, submitted an amendment to the Marriage Bill. Previously marriage with a divorced wife's sister or a divorced husband's brother was confined to cases in which divorce had been granted on the ground that the divorced spouse had become incurably insane or was serving an indeterminate sentence in gaol as a habitual criminal. The select committee on the marriage bill sought to remove these limitations and to permit such marriages whatever the circumstances might be. Dr. Smit opposed such relaxation. He said that the proposal was a "further inroad into our common law,"

which not only created a new danger to family life but constituted another breach in the Christian concept of marriage. He declared that it frequently happens that a younger sister makes her home with her married sister, and this is often a welcome addition to the family, particularly among the lower income group. The younger sister with her earnings is able to contribute to the family budget and to lend a hand with the children. Dr. Smit contended that it would be wrong if her introduction into the home should constitute a danger to the family circle. As an example, he referred to a case in Bloemfontein in October last in which a husband caught his wife and his brother, who was living in the house, in compromising circumstances and shot them both. He was found guilty with extenuating circumstances, and the judge sentenced him to ten years imprisonment. Dr. Smit's amendment was thrown open to a non-party vote, when he was supported by four Nationalist members, including a Deputy Minister, and by only four United Party members. And all this happened in what is known as South Africa's "Family Year," when efforts are being made all over the country, under the highest auspices, to stabilise family life, since the "balance is swinging in the wrong direction and the number of disintegrating homes grows alarmingly." Already South Africa has one of the highest divorce rates in the world.

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Prison Chaplains: A new System.

Throughout South Africa the work that the Rev. H. P. Junod has done for prisoners has long been a subject of admiring comment. Largely through his linguistic gifts and his sympathetic personality he has been the friend of countless prisoners, and especially of those condemned to death. Now it would appear that a new system introduced by Government will lead largely to his being superseded, and the work undertaken on denominational lines. Dr. Junod has commented on the change in a recent issue of *Penal Reform News* which we reproduce below: the charity of the statement will not escape our readers. The statement reads:

(4) The Department of Prisons has announced that Ds. Luckhoff has been appointed as the Head of **co-ordination of religious work in prisons**, with the status of a Colonel, and that with three regional chaplains, they would endeavour to bring all the chaplains to real collaboration. We are grateful that this effort is going to be made, and offer Ds. Luckhoff our sincere goodwishes for a complete success in this task, which has been unofficially ours for nearly thirty years. A new set of regulations is being put to the test, which completely overhauls the older set-up and which returns the work of

religious workers in prisons to complete denominationalism. In matters of high policy like these, it is our duty to do all we can to help a new system to work; but it will probably be found that our huge prison population cannot easily be divided, especially the non-European prisoners, between a very large number of religious workers of all the main denominations. There was some wisdom in not forcing too strict a set of rules, remembering that those who go to prison do not usually land there because they were church members, but because their allegiance to a church was either non-existent or extremely loose. The churches have unfortunately not helped sufficiently our efforts to bring them all within a true collaboration in the past, and it is because of the repeated failures of our efforts in that direction that a strict return to denominationalism is now a fact. We had hoped that the churches would understand that what divides them is little in comparison with what unites them, and that the true stamp of religion is the introduction of a Living Presence in the lives of men, even of fallen men, who need that Presence as the true pattern of their behaviour with other men. Nevertheless, the League will give its full support to all effective efforts at making religion the specific force it can be in the rehabilitation of offenders, and the old workers in this field will thank God for all the opportunities they have had in the past of bringing this unique means for reform in the lives of thousands and especially of those who faced the ultimate issues. In any case, a religious worker is always a simple means for higher forces to express themselves, and we hope that the new system will be able to bring these higher forces more effectively to the lives of prisoners than the past has done.

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Intimidation in Nyasaland.

The Nyasaland Government announced in January that 245 cases of intimidation had been reported to the Police during 1960 and that 188 people had been convicted of this offence during the year. "These figures," an official said, "show the extent of the successful action taken by the Police to combat intimidation." Sentences, he added, included fines ranging between 25s. and £25 and periods from 14 days to four years' I.H.L.

The Deputy Secretary of the Commercial and General (African) Workers Union, Chakufwa Chihana, was sentenced on 19th January to six months' I.H.L. and fined £50, or 12 months in default, for intimidation, and to nine months' I.H.L. for criminal trespass. He appeared with four other men—all on similar charges—before the Resident Magistrate at Lilongwe where a

strike of domestic servants took place recently. Two of these four men each received a total of six months' I.H.L., the other two each received a total of five months' I.H.L. Sentencing the men, the Resident Magistrate, Mr. D. A. Davies, said that he was determined to put a stop to the interference with people going about their normal affairs. He said that the accused had interfered with employees of the Lilongwe Hotel by threatening them in order to cause them to cease work in sympathy with the strike of domestic servants. Sentences of 12 months' I.H.L. imposed on each of five men who took part in a riot were increased to two years' I.H.L. when their appeals were rejected by the High Court Blantyre, recently.

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World Council Plans for 1961 Assembly

Something new for Asia is planned for the end of this year; the first meeting of great dimensions held in that Continent under the auspices of worldwide Christian auspices is due to take place in Delhi, India, from November 18 to December 6. The World Council of Churches is calling its Third Assembly to meet in the Indian capital. In the World Council there are 178 member churches, representing an estimated 315,000,000 of the world's Christians of the Protestant, Anglican, Orthodox and Old Catholic confessions. Among the observers will be representatives of the Roman Catholic Church and the Russian Orthodox Church. In all there will be more than 1,000 church leaders participating in the Council, 625 of whom will be officially appointed delegates.

Preliminary plans for this international gathering are being worked out between the World Council officials and the National Council of Churches in India and other Asian Church leaders.

In preparation for the meeting there has been published a booklet bearing the title, *Jesus Christ, the Light of the World*, which is the theme of the meeting. A statement and eight Bible Studies on the theme is contained in the booklet, which is part of an intensive effort to bring the quest for Christian unity home to local congregations all over the world. It is hoped that in every corner of the globe thousands will study this booklet, and so, though far distant from the scene of the gathering in India, will have their own share in it through fellowship and prayer.

The booklet is a delight to handle, being printed on art paper, profusely illustrated, and full of thought and inspiration. Copies can be had from the Christian Council of South Africa, P.O. Box 672, Johannesburg. Single copies, including postage, cost 30 cents. Special rates are available for orders in excess of 10 copies.

The Late Mrs. A. W. Wilkie.

On 7th March there passed away at North Berwick, Scotland, Mrs. Marion B. Wilkie, widow of the late Dr. A. W. Wilkie, former Principal of Lovedale. Mrs. Wilkie was one of a family prominent in Church life in Scotland, her father being in 1911 Moderator of the United Free Church General Assembly. Mrs. Wilkie was her husband's companion in Calabar, Nigeria, and the Gold Coast (now Ghana) for almost thirty years. She became an authority on the Ga language. When Dr. Wilkie and she came to South Africa in 1932 both showed quick adaptation to the new conditions. During the ten years of Dr. Wilkie's principalship, Mrs. Wilkie kept open door at Lovedale and was an ideal hostess to both staff and visitors. She possessed a shrewd ability to evaluate men and affairs but combined with it a charitableness and graciousness that won her a large circle of friends. Dr. and Mrs. Wilkie retired in March 1942, but owing to war conditions they did not leave South Africa for several years. They finally settled in North Berwick, not far from Edinburgh. During the last year or two Mrs. Wilkie battled with failing health, but her spirit retained its brightness and her interest in public affairs and especially in church and missionary happenings never flagged. Her passing leaves a blank in many hearts.

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Mr. D. McK. Malcolm.

It has been with special pleasure that we have learned that Witwatersrand University is to confer on Mr. D. McK. Malcolm, formerly of the Natal Education Department and now lecturer at Natal University, the degree of Ph.D. (*honoris causa*). Mr. Malcolm has played a distinguished part in the education of non-Europeans in South Africa. He has also given his active assistance to many good causes, religious and philanthropic, and not least by his counsel and help to the missionary work of the Church of Scotland in South Africa. We offer our congratulations and hope he will long wear his new distinction.

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The Treason Trial.

As we go to press it is announced that by the unanimous verdict of the three judges all the 28 lately under trial for treason have been declared not guilty. The presiding judge said that the Crown had not proved that the African National Congress was a Communistic body nor that it aimed to overthrow the State by violent methods. The verdict of the judges with its proof of the impartiality of the judiciary, will do South Africa good in the eyes of the world.

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South Africa Leaves the Commonwealth

THE dramatic announcement on the evening of 15th March that Dr. Verwoerd had withdrawn South Africa's application for continued membership of the Commonwealth, after it became a republic on 31st May, came as a shock to millions, not only in Great Britain but throughout the world. For three days the drama had been played out behind the closed doors of Lancaster House, but even so late as the afternoon of the third day it was still felt that South Africa's continued membership would be tolerated, though not without expressed misgivings on the part of the other premiers about its racial policies. Dr. Verwoerd's announcement shattered the illusion. Perhaps only those who were present will ever know exactly what went on in Lancaster House during the three days of debate. No doubt too the wordy battle will be continued in every part of the world for many a day. That the consequences of Dr. Verwoerd's decision will be felt for years there can be no question. What it will mean for South Africa and its people can only be surmised at this stage. The implications will only be slowly unfolded. But to many it will seem a sad loss should the Union Jack no longer appear on the Union's flag; no longer can we pray for Queen Elizabeth as the head of the Commonwealth of which we are a part; no longer can we claim a place in Empire Games; no longer can we travel the world as from a member state of the Commonwealth; no longer can we enter London except as "foreigners." And these may be among the least tangible of our losses. There are bonds of defence, of economics, of counsel which we can no longer claim by right

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We feel that tribute ought to be borne to Dr. Verwoerd's restraint. The terms in which he made the announcement had a simple dignity, his acknowledgement of the help given by Great Britain and other older members of the Commonwealth, and his quiet appeal for continued co-operation in trade and other spheres between such members and South Africa will be echoed in many quarters. His animadversions on the irony of Ghana, India, Ceylon and Malaya, who, with all their discriminatory practices against their common people, yet assumed the role of critics of South Africa, were justified. It must have been nauseating to anyone knowing the state of affairs in their own lands (whatever the words on their statute books may say) to hear their self-righteous accusations against the Union. We have little doubt that many will voice the view that there should be an inquiry into undemocratic practices in other Commonwealth countries, beginning, it may be, with Ghana. Dr. Verwoerd was right also in deprecating

the use of premiers' conferences as opportunities for arraignment of member states. Hitherto the Commonwealth premiers' conferences have been a source of strength to the world in general. It will be a thousand pities if such conferences become infected with the weakness that is now crippling the United Nations, in defiance of the article of the Charter which forbids interference in the internal affairs of member states.

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The part played by Mr. Macmillan, the British Premier, who is so conscious of the "wind of change" in Africa, and yet sought to retain South Africa in the Commonwealth, deserves acknowledgment. Mr. Macmillan showed how he had constantly in mind the great majority of the South African population—White, African, Coloured and Indian—who were not in favour of a republic and who by South Africa's being excluded from or leaving the Commonwealth would be deprived of an association they valued, with all the benefits it brings. Mr. Macmillan's failure in the end to influence the conference was simply an instance of the overwhelming of a mature mind by the clamouring forces of the immature.

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At the same time, it must be admitted that South Africa's being constrained to leave the Commonwealth is the natural fruit of the policies espoused by the Nationalist Government in the last thirteen years. To hold so tenaciously to a policy of *apartheid* against the convictions of virtually the whole world is not statesmanship: it is crass obstinacy. Few Governments can have so deserved to have addressed to them the words of Cromwell, "I beseech you, in the bowles of Christ, to consider it possible you may be mistaken." The manner in which the Government has trampled on the rights and sentiments of the English-speaking section has betrayed the ruthlessness that can only provoke bitterness and resentment. To deny even to the most highly educated Non-European a place at the ballot-box governing the election of the country's rulers; to ban for reasons unstated those who have raised their voices against government policies and so to prevent them taking part in the public life of their people, for years at a time; to banish without trial to some desert place those who have questioned government actions, and by doing so to deprive them of the means of supporting their families; to keep on trial for years and so to reduce to poverty those who were alleged to have been guilty of treasonable action—these and many other similar practices are not the weapons to be employed by a modern and professedly Christian State. They belong

to past, barbaric ages. We trust that the many who have hitherto been supporters of the Government and who have been protesting lately at the Government's methods and intransigence, will protest still more strongly, and that they will be joined by such hosts of others that even the present Government will begin to see the

light and pause in its tracks. It will be the duty of patriotic men to pray and work for a return to sanity, so that there may be ushered in a new day which will open the path for South Africa to regain its place among the nations and as a member of the Commonwealth.

The New English New Testament

LAST month we had in our columns an account of how a new translation of the Bible in current English was undertaken jointly by the major Christian Churches (other than the Roman Catholic) of the British Isles. It is the work of a group of distinguished scholars appointed by these churches.

After thirteen years of labour, there appeared simultaneously throughout the world on March 14, copies of the first portion, the New Testament. The book has been published by the Oxford and Cambridge University Presses. It may be had from local booksellers.

The New English Bible is not a revision of the Authorized Version. It is a completely new translation—an authoritative attempt to present the meaning of the original Hebrew and Greek, as understood by the best available scholarship. It is in English which is as clear and natural as the subject matter will allow. The style is neither old-fashioned nor self-consciously modernistic: the translators have aimed at a rendering which is timeless as well as faithful.

In order to give our readers an opportunity of judging the quality of the translation, we give the following sample from the Gospel of St. Mark, chapter eleven:

THEY WERE NOW APPROACHING Jerusalem, and when they reached Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples with these instructions 'Go to the village opposite, and, just as you enter, you will find tethered there a colt which no one has yet ridden. Untie it and bring it here. If anyone asks, "Why are you doing that?", say, "Our Master needs it, and will send it back here without delay.'" So they went off, and found the colt tethered to a door outside in the street. They were untying it when some of the bystanders asked, 'What are you doing, untying that colt?' They answered as Jesus had told them, and were then allowed to take it. So they brought the colt to Jesus and spread their cloaks on it, and he mounted. And people carpeted the road with their cloaks, while others spread brushwood which they had cut in the fields and those who went ahead and the others who came behind shouted, 'Hosanna! Blessings on him who comes in the name of the Lord! Blessings on the

coming kingdom of our father David! Hosanna in the heavens!'

He entered Jerusalem and went into the temple, where he looked at the whole scene; but, as it was now late, he went out to Bethany with the Twelve.

On the following day, after they had left Bethany, he felt hungry, and, noticing in the distance a fig-tree in leaf, he went to see if he could find anything on it. But when he came there he found nothing but leaves; for it was not the season for figs. He said to the tree, 'May no one ever again eat fruit from you!' And his disciples were listening.

So they came to Jerusalem, and he went into the temple and began driving out those who bought and sold in the temple. He upset the tables of the money-changers and the seats of the dealers in pigeons; and he would not allow anyone to use the temple court as a thoroughfare for carrying goods. Then he began to teach them, and said, 'Does not Scripture say, "My house shall be called a house of prayer for all the nations"? But you have made it a robbers' cave.' The chief priests and the doctors of the law heard of this and sought some means of making away with him; for they were afraid of him, because the whole crowd was spell-bound by his teaching. And when evening came he went out of the city.

The book is published in two editions, Library Edition, with Introduction and translators' notes, at 24s. (R.2.40) and a Popular Edition with a brief Introduction and the minimum of notes, 10.6d. (R.1.05) postage 8c and 5c. respectively.

The Bible comes to us with a clear message, which is not that of the politicians, nor of the psychologists, nor of the philosophers. It proclaims the 'glorious liberty of the children of God.' It does not merely proclaim this: for in the centre of the Bible there stands a Man, *the only free man who has ever lived; his name is Jesus.*

—Suzanne de Dietrich.

Dutch Reformed Church Monthly Newsletter on the W.C.C. Consultation

The following appeared in the *D.R.C. Monthly Newsletter* for March :

CONFERENCE CAUSES CONTROVERSY

THE statement issued by the recent conference of South African member churches of the World Council of Churches has caused one of the greatest controversies in Afrikaans church circles for many years. The statement is expected to be hotly debated by the Transvaal General Synod of the Nederduitse Gereformeerde Kerk at its meeting next month and by the Cape Synod in October.

The resolutions were discussed at an informal conference of ministers of the Cape Province at Stellenbosch on 16th February. The statement was also set down for discussion by Transvaal ministers at a similar conference in Pretoria on 9th February, but the subject of the conference was changed after it had been decided to call a special meeting of the General Synodical Commission of the Transvaal Synod on 2nd March. Ministers, church councils and church members have been asked, meanwhile, to refrain from public actions and statements and to await the guidance of the Synodical Commission.

Immediately after the conference the deputy moderator of the Transvaal General Synod, the Rev. C. F. B. Naude, in an article in *Dagbreek* (a weekly newspaper) referred to the "threat of serious division" within the ranks of the churches which had been represented at the conference. He stated that a great responsibility rested on the leaders of those churches to do or say nothing which might disturb relations between the churches in order to gain some doubtful advantage for their own church. "It is abundantly clear that the findings of the deliberations are going to have far-reaching results for church and state, for relationships between Afrikaans and English-speaking, and for the relationships between whites and non-whites," he said.

The Prime Minister, Dr. the Hon. H. F. Verwoerd, expressed himself cautiously on the resolutions. In his New Year radio message he stated that it was necessary to correct the wrong impression that certain Afrikaans churches had declared their standpoint through recent announcements by individual churchmen. "The churches have in fact not yet spoken," he said. "Through their synods, at which the lay members as well as the clergy will be represented, the voice of the churches has still to be heard." He added that he could not believe that any world organisation, be it the United Nations or the World Council of Churches, could make

any permanent impression on our South African thinking and actions on our decisions on how to act with justice to all here in practical everyday life.

The chief information officer of the Department of Bantu Administration and Development stated that the government, with its policy of development for the Bantu areas, had in mind the very things which the World Council of Churches so highly commended. He claimed that the statement, "like so many others of its kind," was deliberately slanted against the positive work of the government in the Bantu homelands.

Some pro-government newspapers strongly criticised the conference statement, while others showed a more moderate approach. "No matter how beautiful the decisions of the church conference may sound, the consistent application of these principles would lead to the complete collapse and disappearance of Christianity at the southern point of Africa," said *Die Transvaler*. It argued that some of the decisions revealed considerable ignorance of the domestic situation in the Union.

Another newspaper, *Die Burger*, said that Afrikaners had entered upon a period of lively internal discussion about race relations. It appealed to all who spoke on this topic to put their point of view with dignity and without trying to inject any personal spite. The political columnist of the same newspaper stated: "We are confronted with an acute crisis of confidence within Nationalist Afrikanerdom, and it will not help to try to hide it." This situation, he said, was a test for the people as well as the leaders. He pointed out that the Nederduitse Gereformeerde Kerk, through its extensive missionary work, was "knee-deep" in race relations in a more practical sense than a political party which dealt mainly with white people.

The Nederduitsch Hervormde Kerk, whose delegation attended the conference but dissociated itself from the resolutions, issued a statement complaining that it had been unable to muster enough support to defeat any of the controversial resolutions submitted to the conference. In its statement the church listed its objections against several of the resolutions. The Commission of the General Assembly of the Nederduitsch Hervormde Kerk endorsed the attitude of its delegation and decided to recommend to the assembly that the church should withdraw from the World Council of Churches.

The moderamen (executive committee) of the synod of the Nederduitse Gereformeerde Kerk in the Orange Free State decided to appoint a committee to study the findings of the conference. The report will be sub-

mitted to the General Synodical Commission, which will then formulate the attitude of the church. This church, like those of Natal and South-West Africa, is not a member of the World Council of Churches and was not represented at the conference.

The delegations of the Nederduitse Gereformeerde Kerke of the Cape Province and the Transvaal, who had subscribed to most of the conference resolutions, issued a joint statement to explain their attitude. They stated that the church had a responsibility to test the policies of the state in the light of the Word of God. If complete territorial separation was impossible, then full rights, including political rights, could not be indefinitely withheld from those Bantu living in white areas. This stand-point of the church was well-known and had been repeatedly emphasised since 1950. At the same time the church believed that a policy of separation could be defended from the Christian point of view and was the only realistic solution to the race problem. The delegates stated that the memoranda presented by them were the result of earnest and deep study by responsible leaders of the two churches, but at this stage they must not be taken as official views of the two churches. It rested with the respective synods to adopt, amend or reject the findings of the conference. "Until the synods have expressed their attitude, it is idle for those who condemn them or those who applaud them to attach the official stamp of the church to them," the statement concluded.

The official publications of the Nederduitse Gereformeerde Kerke were mildly critical of the resolutions passed by the conference. *Die Kerkbode* welcomed the improvement in the relations between the various churches which had been brought about by the conference, but pleaded for greater consideration of the distinction between the task of the church and that of the state. "We do not advocate that the church should remain silent when legislation is in conflict with the principles of the Word of God, but from experience we know that what is regarded as a Scriptural principle by one church is not necessarily recognised as such by other churches," the editor stated. "The proclamation of justice in the social and political sphere is the responsibility of the church, but when the church concerns itself with political formulas it is an inadmissible *coup d'état*."

The publication of the resolutions caused a storm among lay members of the Afrikaans churches. The correspondence columns of the daily newspapers and the church magazines were flooded with letters attacking the conference statement and the delegates who had supported it. Correspondents also condemned the views expressed in the recently published book *Delayed Action*. Several parish councils of the Nederduitse Gerefor-

meerde Kerk passed resolutions rejecting the conference resolutions and calling for the withdrawal of the Nederduitse Gereformeerde Kerke from the World Council of Churches. The delegates were criticised for subscribing to the statement without first obtaining the approval of the synods, and the W.C.C. for alleged Communist influences, association with the Roman Catholic Church, and humanistic and liberal tendencies. Fears were also expressed that the W.C.C. membership of some of the Nederduitse Gereformeerde Kerke might jeopardise their proposed union with the Nederduitse Gereformeerde Kerke of Natal, the Orange Free State and South-West Africa, which do not belong to the W.C.C. One parish council whose minister had contributed an article to *Delayed Action* did, however, endorse the views expressed in that particular article.

The World Council of Churches subsequently issued a statement replying to the attacks made on it as a result of the conference. The general secretary denied that the W.C.C. was humanistic or Communistic and stated that the Council had consistently refused to identify itself with any political ideology or system. He also said that the W.C.C. had no formal or constitutional relationship with the Roman Catholic Church.

Die Voorligter, the monthly magazine of the Nederduitse Gereformeerde Kerk, advised members of the church not to make overhasty statements until the delegates to the conference had explained their actions to the synods. The editor stated that apparently there was much confusion and uncertainty over the resolutions. The editor of *Die Oosterlig*, a pro-government newspaper, also warned against the tendency to force Afrikaners to adopt a public attitude. "We do not like it at all," he wrote. "Any parish council decision published in this regard will encourage the formation of a front."

The Anglican Archbishop of Cape Town, the Most Rev. Joost de Blank, stated in the official journal of the diocese of Cape Town that the delegates of the Nederduitse Gereformeerde Kerke at the conference could not have been more helpful or more eager to find common ground with the other delegates. Another Anglican delegate, Mr. Alan Paton, told the press that at the close of the conference Dr. De Blank had asked the forgiveness of the Dutch Reformed Churches for any hurts that had been inflicted on them. Mr. Paton said he had been impressed by the deep concern of the Nederduitse Gereformeerde Kerke for every living person in South Africa. "As far as human eyes can see, the breach between the Dutch Reformed Churches and the Anglican Church was largely healed," he said.

One of the delegates of the Presbyterian Church, the Rev. Robert Orr, stated in an article in *The Presbyterian*

Leader : "No disrespect is intended to the other delegations if I single out the delegations of the Nederduitse Gereformeerde Kerke for special mention. They were truly outstanding... These men impressed, not only because of their official positions but also because of the depth, sincerity and positive nature of their thinking on the issues before us. Such is the isolationism of the South African church scene that many of us thought

that with a few (a very few) heroic exceptions, the N.G. Kerke generally took what we would call a 'negative view' with regard to race relations. One of the great benefits of this conference was that it showed us how wrong we were."

In view of the controversy, the outcome of next month's meeting of the Transvaal General Synod of the Nederduitse Gereformeerde Kerk is eagerly awaited.

Fort Hare Historical Notes

C. T. LORAM: AN EDUCATIONAL PIONEER

IN the same year that Fort Hare was opened for teaching by General Botha (1916) a book entitled *The Education of the South African Native* was published. The substance of this work had been presented to Columbia University, New York, as a thesis for the Ph.D. degree, by a young South African from Natal, then an Inspector of Schools under the Natal Education Department. The publication of the book itself was an index of the increased interest in the schooling of Africans by others than Missionaries, in whose hands it had hitherto almost entirely lain. It proved to be the herald of a more active endeavour, especially by the three northern provinces of the Union, which up till then had been somewhat behind the Cape in this service, to grapple with the problem of educating the Bantu.

The author of this book was Charles T. Loram, who, after passing through the schools of Natal, had graduated B.A. of the University of the Cape of Good Hope, had then gone to Cambridge, and after taking his degree there, had gone over to the United States of America to study in the school of Education of the huge University of Columbia, under men who had become widely known for their fresh approach to the problems arising out of the recent movement for mass education of the immigrants then pouring into the Americas, from many European countries.

There was every reason why a young South African inclined to idealism and concerned to exercise it by promoting, if he could, the advancement of the Bantu, should wish to find out how the people of America had applied themselves to a similar task in the Southern States, where the majority of the Negro population was domiciled. The University of Columbia stood at the usual port of entry of those thousands of immigrants, all needing to undergo a process of Americanization in which even the universities had a vital rôle to play. In addition to immigrants these universities were attracting students from the countries of Asia, notably China and Japan, so that educational horizons in America were as wide as they could be anywhere. Anyone who worked with Dr. Loram will readily acknowledge that

his thinking was logical, his scholarship exact, and his gift of expression clarity itself, and for such qualities his Cambridge experience may claim credit, but perhaps because of the similarity of the South African and American social scenes—a resemblance resulting partly because of the mixed composition of their populations, partly because both still exhibited vestiges of the same type of frontier mentality—Loram seemed, for his purposes, to have found his American university experience more of an inspiration and a practical guide than Cambridge had been.

Be that as it may, a new departure in the organization of education in Natal came about in 1917 when Loram was appointed Chief Inspector of Native Education. Naturally forceful and already recognised as an authority on the education of backward groups, he entered upon the newly established job with enthusiasm and succeeded also in attracting to this specialized task a number of young officers who were prepared to offer something of the same devotion to the education of the Bantu which the Church had given through its agents; indeed, several of them had in their background some missionary motive and experience. That what was in some respects a new venture turned out to be a success may be deduced from two facts, namely, the example of Natal in reorganizing was followed later by the other three provinces; and some of the team whom Loram had enrolled, and others who followed them in the system, were destined to hold responsible administrative posts in African territories, as did Malcolm, who followed Loram in Natal; Dumbrell who became Director of Education in Bechuanaland; and Jowitt, who became Director of Education successively in Southern Rhodesia, Uganda and Bechuanaland.

In 1920 however, Loram was seconded from the Natal Education Department to become one of the three original members of the first permanent Native Affairs Commission, at that time instituted by General Smuts to advise the Government on all aspects of policy affecting Natives. As Senator Dr. Roberts, who had had a lifetime of service in the Cape Education Department,

was also a member, the Commission naturally took particular interest in the education of the Bantu throughout the Union, and one of the manifestations of that interest was that Dr. Loram became one of the Government representatives on the Fort Hare Council. We at Fort Hare had had close contact with him as Chief Inspector in Natal, and now from the wider sphere of the Commission which multiplied his contacts with all sides of Native life, he could not avoid exerting a strong influence upon any Council dealing with Native Affairs on which he had a seat. Physically he was a big man, and he was also big of heart and generous in his appreciation of the efforts of others. He showed no trace of colour prejudice, and was whole-heartedly devoted to the advancement of the Bantu. This must not be taken to imply that he had any illusions about individuals of whatever colour, and he had many stories to tell about modes in which an ingenious but unscrupulous teacher would attempt to circumvent an Inspector in the discharge of his duty. He had an aptitude for observing and registering the ludicrous in practical life and could relish retailing any incident in which the joke was against himself.

The principle of his thought on Native Affairs was directed to the enlargement of the opportunities of service by and for the Bantu and, on the maxim that the best way of learning was by doing, he was inclined to advocate the transfer of responsibility to African shoulders before other observers saw sufficient evidence that the capacity to carry it was present. There is of course always tension of this sort when relations between two groups of varying attainments are involved. Loram was always on the outlook for talent that should be encouraged and trained. Even when he retired from South Africa and became a professor at Yale University and was in a position to secure a share of American benefactions, he was concerned to direct scholarships to South African non-Europeans (Bantu, Coloured and Indian) several of whom were enabled to proceed to America for post-graduate studies as he himself had done.

In the Southern States he had seen the operations of the Associations to promote harmony between people of different race and thus became one of the foundation members of the South African Race Relations Institute, which has done so much to educate the public to the realities of the race situation here. He was the first I heard to express the opinion that the non-European must come to be regarded as a partner in a polity of mixed communities, albeit for the time being a junior partner.

Dr. Loram served on the Fort Hare Council for the ten years 1921-31 and on the death of Dr. Henderson was appointed Chairman. Many of us reckoned that

it was a misfortune for our country, and especially for the Bantu, when he decided to accept the offer of a Chair in Yale University, and a greater misfortune for world education generally when, at the height of his powers, he suffered a heart attack, and was found dead in bed one morning with, characteristically, a book on his breast. I personally profited much from his stimulating personality and Fort Hare from his wide knowledge of education in Africa and in other countries.

ALEXANDER KERR.

The Easter Stamp Campaign.

We had hoped to publish in our March issue a factual article dealing with the Easter Stamp Campaign, but owing to illness at the Stamp headquarters the article was not forthcoming. We hope that the claims of this Fund are being widely recognised all over South Africa. It is startling to know that it is estimated that there are at least 62,000 cripples in South Africa. The rehabilitation of Cripples depends upon the availability of trained personnel. The Easter Stamp Fund for Cripples has contributed towards the training of essential personnel in many ways. It has subsidised the training of orthopaedic surgeons, physiotherapists, orthopaedic nurses, occupational therapists, orthopaedic technicians, and social workers, including overseas training of South African personnel, and all other specialist personnel whose skill is essential in the restoration of cripples. Grants have been made to assist the establishment of rural orthopaedic clinics, to provide transport to enable district after-care work to be carried out, and to provide the trained district nurses to do this work. In addition, approximately one quarter of the net proceeds of the annual Easter Stamp Campaign is given pro-rata to the National Council's nine affiliated Cripple Care Associations to assist in developing the work in their respective areas, which is done with enthusiasm for all races.

* * * *

A Former Missionary to be Bishop of London.

It will be of interest to many of our readers that the one nominated to be Bishop of London is the Rt. Rev. R. W. Stopford, who was formerly principal of Trinity College, Kandy, Ceylon, and later principal of Achimota College, Gold Coast. Dr. Stopford has occupied many important posts, and will come to his new appointment with a wealth of experience as a missionary, educationist and bishop. On his way from Ceylon to Achimota in 1941, he visited South Africa. In the following year his wife, on her way to the Gold Coast, was drowned by enemy action. He has been Bishop of Peterborough since 1956.

The Presbyterian Church of Southern Africa and the Racial Question—IV

THE MEANING OF THE EMERGENCY SITUATION IN SOUTH AFRICA

THIS can be understood in various ways, because the occurrence and the handling of the emergency situation alike pose several questions which are relevant to a Christian judgment on society. Some of the more obvious questions are as follows:—

How genuine was the emergency? How far did the events which immediately provoked it constitute a *bona fide* threat to order and good government of a magnitude not to be dealt with by normal processes of law enforcement?

What does it mean in the sense of evaluating the relative importance of the proximate causes? Is its occurrence to be attributed to the conduct either of the police or of the crowd at Sharpeville?

What does it mean in the sense of what were its real causes? What does it reveal about conditions in the society which produced it?

What does it mean in the sense of what lessons does it have to teach us for the future?

With regard to most of these we are still too close to it—this memorandum is being written shortly after the end of the emergency—to possess very reliable information. More facts, or alleged facts, may be available by the time of the W.C.C. Conference. Most things said now must be of a general nature, and based largely on opinion.

Some general observations can be made. The mere occurrence or existence of an emergency need not reflect adversely on government or on the mass of the people. Such a situation can arise from a determined attempt by a minority to overthrow government, or may even be largely provoked by outside influences. In the nature of the case, an emergency situation is bound to require more summary methods than the normal processes of law. Under normal circumstances it is an obligation to see that innocent people do not suffer, even at the risk of a guilty person escaping punishment. In an emergency it is inevitable that steps be taken to see that no guilty party escapes, even at the risk of penalising an innocent person. From this inevitable, if unfortunate, character of an emergency, it is clear that undue blame cannot be attached to those enforcing law on this account. A government cannot be blamed for an emergency being an emergency, and for its handling by emergency methods. This is quite distinct from the question as to whether a government shares blame for the causes provoking the emergency.

It follows from this that it is subsequently difficult to

get reliable information on the true facts. Any government is more liable to make mistakes in an emergency, even serious mistakes: but the nature of democratic politics is such that the frank admission of mistakes is generally political suicide. No government is therefore likely to admit to any mistakes, or to the human fallibility which its members might not deny as individuals. It will thus be very difficult to assess for some time the true facts of the actual situation as it developed, and it may be rather pointless to try to get unanimous agreement on any one of the versions which will no doubt be advanced by various political parties.

This difficulty especially clouds the issue of the first question. One would have to examine how far the overt acts which gave rise to the emergency constituted a threat to the state sufficient to warrant the powers taken to deal with them. Equally, one has to evaluate whether the very rapid cessation of any overt acts against the state after the declaration of a state of emergency indicates the promptness and correctness of government in meeting the situation or the non-existence of a genuine emergency in the first place. The question is a very important one. Should it appear that a genuine emergency did not really exist, it postulates in government either the incompetence of being unable to diagnose the situation correctly, or the perfidy of manufacturing the situation for its own purposes. On the other hand, should there appear to have been a genuine emergency, its prompt handling becomes a tribute to the competence of government in maintaining law and order. It will certainly be very difficult to obtain sufficient evidence for an objective judgment on this question, and where only opinion is possible, one must assume the emergency to have been genuine unless or until facts appear to the contrary.

A mass of alleged facts has come to light on the proximate cause of the emergency, the affair at Sharpeville, without really clarifying the position. Given a mob of some thousands apparently hostile, confronted by a few policemen whose sensibilities were sharpened by the fact that only shortly before police, carrying out their normal duties of keeping order in Cato Manor, were murdered on sight, and the majority of whom were young and not trained in the full steadiness and discipline which we find in our leading infantry regiments, it was inevitable that soon or late, when closely threatened by the mob, the police should open fire.

On the other hand it is equally likely that a number of

the crowd, possibly even a large number, were not bent on actual violence, and in such conditions it is more likely than not that some of the casualties should be innocent by-standers. It is very unlikely that an objective assessment of Sharpeville can be made, nor is it now of first importance, since the causes of the emergency must be looked for in factors of which Sharpeville is merely a symptom.

It seems incontestable that the emergency resulted from deep dissatisfaction, unrest and bitterness among a comparatively large number of the urban African population. Certain factors qualify or explain this to some extent. It is arguable that democratic politics never succeeds in promoting the best types in the community to leadership. There is some substance in the contention that politics is a dirty game, and has some effect on all who play it. This is especially true of the confused and relatively undeveloped African communities. One must draw attention to the peculiarly gangster character of many African politicians. The Bantu are especially susceptible to being misled by demagogic, and continually exposed to it. Add to this the apparent inability of law enforcement agencies to afford protection to the Bantu against intimidation and gangster methods within their own townships. These conditions make them especially liable to be stampeded by agitators.

When full allowance is made for this, however, there remain causes which cannot be ignored. Among these must be reckoned :—

The appalling economic level of the majority of the Bantu.

The sense of frustration in their exclusion from any voice on any terms in what they must regard as their country.

Their consequent sense of alienation from the community and lack of loyalty to its aims.

The unnecessarily harsh administration of laws which may in themselves be reasonable, and the existence of laws which in their view are bound to be tyrannous and unjust.

The continued emphasis in every walk of life on inferiority based on colour alone, and without reference to cultural level.

It has to be faced that without a deep sense of grievance based on these and similar conditions, no agitators, even with the advantages they possess in an African community, could find the conditions of successful agitation. The emergency reveals a society with very grave wrongs and very critical problems. These will neither solve themselves nor admit of a prolonged status quo. They will be solved either by reform or by force. They will not be very satisfactorily solved by force on either side. The end result of such a policy will mean

that the country is either a revolutionary black state, or a white armed camp maintaining a naked tyranny. Neither of these would be satisfactory to any group's real interests. It follows that the road of reform is urgent. This is being increasingly recognised, but without agreement as to the lines it should follow.

This raises one of the foremost issues in which we must seek to learn from the emergency. The two contending lines of reform are integration and separation. There is no space in this memorandum to examine either in detail, but surely an attempt to do so must be made at the W.C.C. Conference. On the side of separation it seems necessary to examine whether what is intended is a genuine means of development for all groups or a mere illusion that could easily be a means of oppression. On the side of integration it seems necessary to ask the same question although this is not so commonly recognised. It is also necessary to ask whether integration merely means the transfer of power from a white group to a black group.

Whichever theory is followed it is necessary to ask whether its ultimate goal is either practicable politics or liable to satisfy the aspirations of most of the people involved. A solution which fails in either respect is no solution, however attractive it may be made to look on paper.

One of our clearest concerns is what immediate steps are to be taken to ameliorate genuine grievances behind the emergency. Signs of economic improvement are on the way. This is probably the most urgent field of all, but before we feel satisfied that this is being progressively taken care of, we must examine whether what is being done is "too little and too late." It is also well to envisage that in spite of the priority for better standards of living, these will solve many problems but not all. In fact they may sharpen other problems, since a working class with a higher standard of living usually becomes more, and not less, politically articulate.

It has also to be noted that many of the grievances behind the emergency, notably the emphasis on inferiority based on colour, do not depend entirely, or even chiefly, on legislation, but to a much greater extent on individual and community attitudes and prejudices. Two things must be said about this. It is an educative problem in which the Churches could have greater immediate influence than they might have on legislation: and it is a problem which they can tackle at once within their own membership. On the other hand, such prejudices and attitudes are much more difficult to change than mere legislation.

An issue of a different sort also arises from the meaning of the emergency in the sense of what can be learned from it. This arises not from the nature of the emer-

gency as it arose, but from its continuance and its results. The emergency lasted for a very long time after the cessation of any overt acts to justify it. There may be good reasons for this, but there is an obvious need to produce them. It is of general application, quite apart from emergencies, that governments are reluctant to relinquish any powers they may have assumed from a temporary need. The Church should be concerned to feel assured that there is not arising a fondness for governing by emergency regulations. Allied to the length of the emergency is the more remarkable fact that while large numbers of people were arrested and detained, no charges seem to have been preferred in any case. It was noted earlier that some mistakes are to be expected in any emergency, and also that these are unlikely to be subsequently acknowledged. Since it was announced early in the emergency that charges would be preferred against those detainees against whom charges could be preferred, is it to be assumed that every

arrest made was a mistake? Failing some detailed explanation it is bound to be concluded either that in spite of mass arrests all actually guilty parties failed to be arrested, or alternatively that there were no guilty parties to arrest. This circumstance ought to be faced because the answer to it strongly influences the whole Christian judgment on the emergency. The absence of an answer is bound to cause disquiet. It is obvious that detention without trial is a powerful influence on the detainee, both moral and economic. Such detention can be a means of maintaining law and order, but it can also be a political weapon. It is essential to justify such detentions in order to be sure that they are not in fact a potent method of intimidating legitimate opposition, a method even more potent against Europeans than against Africans. The Church could not but condemn detention as a political weapon, hence it is vital to the Church to be assured to the contrary.

Sursum Corda

A SACRAMENT

“The Word was made flesh and dwelt among us.... full of grace and truth.” John 1: 14.

WHAT is a sacrament? Is it something connected only with church services? Or is it something that has its place outside the church, in every day life?

Perhaps it will help us if we look at things in the following way. All about us is the material or natural world. On the big scale we have the stars on which we gaze on a clear night. And about our feet are the flowers which adorn our gardens, and beautify our homes and churches. These, and many others, are things that we can see with our eyes and touch with our hands. They are part of what we call the material or natural world. They are very real.

There are, however, many things that are just as real, but that we cannot see or touch. There is, for instance, reverence for God. That has a large place in many lives. Many men and women have a sense of awe when they think of the Eternal One. That feeling, that sense, is something we cannot see or touch, but it is very real. It is just as real as stars or flowers.

Or there is friendship—that something within us that attaches us more to some human beings than to others, that makes us find in their company satisfaction and peace. Here again is something that you cannot see or handle, but it is very real—as real as the stars and the flowers.

There is also patriotism, the love of one's country,

whether it be the country of one's birth or of one's adoption.

Such things as reverence or friendship or patriotism are inward, spiritual qualities, but they are very real.

I

These unseen, spiritual things often use the material in order to express themselves. The sense of reverence for God has found expression in the millions of churches that have been built on earth to the honour of God. Every church is a sign or symbol that in some hearts God has been honoured.

Friendship, again, finds expression in ornaments, books or other gifts that pass from hand to hand.

Patriotism finds expression in a flag: the material embodies that which is unseen and spiritual. It may be only a cheap rag of a thing, but woe to the enemy who tears it down or tramples on it.

All these—churches, gifts or flags—are signs of inward spiritual qualities seeking to make their presence known or felt. And one of the meanings of the word “sacrament” is a sign or symbol. Such signs—even sacramental signs—are not confined to the Church, though they have their highest expression in the Church. The more we think of the deepest things of life the more we see how a great many things may be to us sacramental, and if we look at them in that way life is tremendously enriched.

Some years ago there was published a book with the title, *The Sacrament of Common Life*. One found in it

chapters on "The Sacrament of Nature," "The Sacrament of Home" and so on. That line of thought opens wide vistas before us.

II

Taking all this over and thinking of it in relation to God, we see that God does this very thing. He uses the material to make known the spiritual. Indeed the highest expression of the life of God comes to us in this very way. God is Spirit. He is not like unto wood and stone, as the Hebrew prophets loved to emphasize. God is invisible. "No man hath seen God at any time." God is love, God is power, God is wisdom. How does He make these qualities of His being known to men? Partly by using the material. For one thing, he writes His "signs," as we call them, on the heavens and the earth. To some men and women nature is the embodiment of God. They gaze for long at the stars at night, or they examine with intense interest the petals of a flower. To them these and a hundred other things are signs of God's wisdom and love and might. To them they are all sacramental. It is God the invisible expressing Himself through the material and visible.

*A haze on the far horizon,
The infinite, tender sky,
The rich, ripe tints of the cornfields,
And the wild geese sailing high.
And all over upland and lowland
The charm of the golden rod—
Some of us call it Nature,
And others call it God.*

III

What was the greatest expression of all this? "The Word was made flesh and dwelt among us....full of grace and truth." Today men are seeing more and more meaning in these words, in the Incarnation, the coming of Christ. This is the centre of religious thinking. In Jesus God revealed Himself. The Son of God became bone of our bone and flesh of our flesh. Men saw Him, they touched Him. It is notable how St. John emphasizes that the Apostles touched the Son of God. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life." Jesus Himself as the visible expression of the invisible God is the greatest example we have of the sacramental principle.

IV

Jesus Himself used this method. He told His disciples of His coming death. He spoke of its meaning and purpose. But He was not content with telling them. He gave them signs, symbols of it. He instituted the Sacrament of the Lord's Supper. "The Lord

Jesus, the same night in which He was betrayed, took bread. And when He had given thanks he broke it and said, 'Take, eat; this is my body which is broken for you; this do in remembrance of Me.' After the same manner also He took the cup, when He had supped, saying, 'This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.' "

Jesus knew what was in man, and so He made this special provision for our needs. He knew how dependent we are on the material to bring home to us the spiritual. So He instituted the Sacrament. And He told His disciples to use these things in the same way till the end of time, in remembrance of Him. In the breaking of the bread and the drinking of the wine, Jesus used symbols to supplement what was expressed in words, and so employed the seen to bring home the unseen. The message that came from His lips is conveyed in another fashion, through the bread and the wine.

Of course, the Sacrament of the Lord's Supper means more than this—much more. But here is an aspect of it we do well to ponder over. Thus we have the spiritual using the material for our help, the Unseen coming to us through the seen, the Lord of life bringing Himself to us through the tokens, the signs, the symbols of His death.

R. H. W. S.

BOOKS WE COMMEND

First Steps In Sunday School Work, by Derrick Cuthbert, Editor *Africa Sunday School Curriculum* (African Sunday School Curriculum, 77 Fourth Avenue, Newton Park, Port Elizabeth, South Africa).

With the coming of the Africa Sunday School Curriculum, many people are starting new Sunday Schools in different parts of Africa. Others, who already have Sunday Schools, are wanting to organise them in a better way. This little booklet attempts to give a little guidance to such people. It tries to say only the most important things about starting and running Sunday Schools, and it tries to say them in the fewest possible words. The teachers' lesson-books of the Africa Sunday School Curriculum offer more help. We hope many will write for this booklet at the address given above.

Family Year

An Address by Mrs. Olive Foss, Alice

WE are met together tonight to consider homes and families and it may be well to pause and try to assess the value and fruits of a **good** home.

You may or may not have been a member of a good home but we all know the desirability and blessings of such a home, for all the members and not least for the children. And in the Family Year we are being asked to think these things out together so that concerted action can be made to bring about the building of such homes. So then let us try and consider such a home—the thoughts may take you back in thankfulness to the one from which you sprang.

Think of the makers, the parents or guardians who with quiet, purposeful dignity sacrificed their whole lives to the building up of the home.

Think of the friendships that were made with brothers and sisters who knew our faults and failings and shortcomings and yet it is they who will be loyal and loving even down to the gates of death. In the good home the family is bound by such cords of love that death cannot sever them—we may also think of griefs and sorrows borne together, of joys and fun that were so individual that they were just family and could not be entered into by those outside. We may long feel the bonds of love that neither distance nor the years can break.

HOW IS SUCH A FAMILY MADE ?

First I would say that its foundation must be in God. Unless the Lord build the house then labour is but lost that build it. His laws, His rules, His teaching must be the basis. As a mother feeds her child long before it can make its desires known so spiritual food ought to be given to the new little babe. In many ways perhaps as a mother nurses her baby she may long for it to grow up brave and straight and true and upright. Such longings become prayers. Then direct prayers ought to be made by the parents for their child. Maybe it would be good to pray aloud over the child and make a spiritual atmosphere that he can breathe and be nourished and strengthened by, long before he can appreciate what is being done for him. Some parents feel very strongly that the child ought to be brought into the fellowship of the Church at a very early age. Either by baptism or some other form of admission, and so the spiritual strength of the Church which has been built up through the ages is available in some mysterious way for the growth and strengthening of the new little life.

Then as he can understand he ought to be taught about the personal God who is his friend and to whom

he can go with his joys and sorrows and thanksgivings and intercessions and as the years go on with his plans and hopes. In a good home children must know that they are all loved equally though different treatment may have to be made as the children differ in temperament. Each child ought to be given breathing space to develop his or her own personality. Children are **not** projections of the parents but entirely individual so it is folly to try and fit them into a preconceived mould. A Shakespeare did not produce a Shakespeare. Johann Sebastian Bach did not, among his thirteen children produce a giant such as he was himself. There may be family traits and tendencies which can be nurtured and developed but many heartaches might be saved if parents realised early that the child has to live his own life in the way which appears to fit his nature best. Each child has his own potential, and blessed are the parents who can see this and let the child develop his gifts under loving direction and support when he is sufficiently mature to make a wise choice.

It is desirable that parents should early accept the fact that the family is only the training ground for the larger life in the world and that all efforts should be made to equip the child for entry and service in that wider sphere. And the child should learn that it is a member of society and not the centre around which the whole of life revolves. This training comes in early discipline when, after having received the necessary attention, a baby must learn that there are times when it must be alone and not given attention. At an early age the child must learn to obey until it has become sufficiently mature to make right choices ; it must accept the authority of its parents. All discipline ought to be consistent, not lax one day and rigid the next but steady so that the child feels secure. He knows how far he can go and when he is wise he is content to live within those limits. When he oversteps the mark and punishment has to be given it is wise to give it without anger or moralising and with no desire to shame. And then when sorrow is expressed there should be full forgiveness and a forgetting.

Again in a home children must learn to be free : how to make right choices which will be required of them when they enter the larger world. They must learn how to judge the good from the not so good, the clean from the dirty, what is true and lovely, what is important, how to speak courteously and to listen attentively and quietly and how to be controlled. It is of primary importance that they should learn to accept themselves and strive to be their best selves rather than in aping

other people. Only so can a success be made of their lives. No more can be expected of any man but that he has striven to be his best self. And having accepted themselves they must learn to accept others for their own worth. They must learn to be kindly and tolerant in judgement as they hope to have the same tolerance meted out to themselves.

The home should give support and direction, and the happiness of living together without fear or favour should help to equip them for life. Homes should not be turned in on themselves but should be open to the children's friends and the parents' friends and neighbours so that children learn to share their most treasured possession.

So over the years with steady consistent training a home should be built which will be a source of strength to the children to which they can always return either in fact or memory to gain new inspiration for the years

which lie ahead. Then it would appear that parents must be dedicated to this end. Much has been said of direct training but more is caught than taught in a family. Children who see that their parents live in harmony, with simple trust in one another, caring for each other, enjoying their leisure together are given a greater sense of security than they can well appreciate. So in conclusion it may be said that parents have a duty to themselves to be relaxed in each other's presence, to make time to be together and to do things together. After all marriages are sought for companionship and even the earning of the daily bread or the caring for the children must not interfere with the basic thing on which the structure of family life is built. So we set before ourselves the building of a good home. Not an easy task but with love and forebearance such homes are being continually built.

Our Readers' Views

The South African Outlook,

Lovedale.

Dear Sir,

CONSULTATION OF W.C.C. CHURCHES

I have met many people who would like to have copies of the full text of the official statement put out by the Consultation of the Churches at Cottesloe. You published this in your issue of 1st February. Have you considered re-printing it as a leaflet?

We noticed one important fact which was omitted in the letter and in your reply to it which followed the text of the Statement. This is, that the memoranda submitted by the eight participating Churches, and the viewpoints expressed by their delegations, were specifically requested to be those of their Churches as made known in published and unpublished statements by their Conferences and Synods during the past few years. It is therefore misleading to write as though the delegates were talking as individuals without reference to the official standpoints of their Churches.

It is true that many such statements are ahead of the general opinion of the members of the Churches, but since when have the leaders of Christian thought within the Church been expected to remain at the level of the average uninstructed and usually thoughtless member? Truth can never be found by majority vote.

Yours faithfully,

D. W. BANDEY.

(It is not our intention to publish reprints, as the full findings have been published not only by ourselves but by various other bodies: they can be found in the publications

of the Race Relations Institute and in such periodicals as the "Presbyterian Leader" and the "Christian Recorder," to name only some.

As for our correspondent's views regarding "the level of the average uninstructed and usually thoughtless" church member, while we do not share our correspondent's low view of the general membership of the Churches, we would point out that what we emphasized as still to come, were the verdicts of the Church synods and other superior courts of the Churches. We did not mention nor have we heard it suggested in any other quarter that such important matters were to be settled by plebiscite or otherwise among either the "uninstructed" and "usually thoughtless" or even among those other general bodies or members who could be rated as "instructed" and "thoughtful." It has been our understanding that, while the higher courts of the Churches are by no means infallible, they are composed of men generally chosen for their knowledge and responsibility. —Editor, "South African Outlook."

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The Editor,
South African Outlook,
Lovedale, Cape.

DRUNKENNESS CONVICTIONS

The publication of the Annual Police Report for the year 1958 and the availability of provisional figures for 1959 enables the S.A. Temperance Alliance to publish its usual triennial statement in advance of detailed consideration of the Report of the Malan Commission.

Convictions for Drunkenness

Year	Europeans	Natives	Asiatics	Coloureds	Totals
1957	12,528	36,072	1,766	46,919	97,285
1958	11,142	36,246	1,592	44,548	93,258
1959	11,185	32,167	1,126	41,922	86,400

Despite the encouraging decrease in the number of convictions recorded, and recognition of such factors as recidivism and population increase, the statistics indicate an appalling extent of drunkenness in all sections of our South African communities. Moreover, the figures obviously take no cognisance of such factors as de-

creased police activity, the large number of drunken people who are not arrested, the yet larger number "under the influence," the incidence of drunken driving and the high percentage of assault convictions which in 1959 numbered nearly 80,000, in the large majority of which drink was a major factor.

H. R. COCKING,
P.O. Box 1443,
Cape Town,
20.2.1961.

Hon. National Secretary,
S.A. Temperance Alliance.

Ecumenical Work Camp—Wilgespruit Fellowship Centre.

The Wilgespruit Fellowship Centre takes pleasure in announcing its forthcoming twelfth annual ecumenical work camp to be held at the Centre, near Roodepoort, from the 10th to the 22nd of July, 1961.

The work project will be the extension of the Chapel, and grounds work.

Word has just been received from Geneva that the Youth Department of the World Council of Churches has agreed to sponsor this July work camp as a special camp emphasizing the training of leaders for future work camp efforts. This is a real opportunity for the churches and affiliated youth organizations to avail themselves of some excellent training for selected young people who are interested in this form of youth activity.

Over the years interest in work camping has developed so that today there is in South Africa a purely secular work camp organization functioning. In addition

various of the churches are beginning to use this method of involving their young people. Work camps are ideal for this; they provide an outlet for the boundless energies of youth, they provide an opportunity for creative work, the results of which take shape before their eyes as an expression of their Christian commitment. In a setting that tends to readily dissolve the veneers of superficiality which cloak so much of our daily human intercourse work-campers through their devotional exercises and study programs have the chance to really deepen their spiritual roots.

Anyone between 18-30 who is interested is invited to participate. Inquiries and applications should be sent to: The Warden, P.O. Box 81, Roodepoort, Tvl., Union of South Africa. Preference will be given to those staying for the full period of the camp.

The Africa Writing Centre, Kitwe.

The Africa Writing Centre announces its 7th course. The dates are August 3—December 14, 1961.

Content: Two courses, Creative Writing and Journalism, will run concurrently, all regular students taking both.

Creative Writing will instruct the student in how to work and how to use his five senses; how to develop unity of structure, movement, form and tone; how to show character, emotion, action; how to use dialogue.

Journalism will include news writing; how to gather facts and organize them, how to handle special assignments (meetings, speeches, interviews); writing the editorial, the column, the feature; magazine writing; editing.

Purpose and Sponsor. The Africa Writing Centre, located in Central Africa, is established to serve all Africa. Europeans as well as Africans have attended. The total number of countries represented among the students so far is nineteen.

The Committee on World Literacy and Christian Literature (Lit-Lit), of the National Council of Churches of Christ in America, is the sponsor of the Writing Centre, here to serve all denominations.

Requirements. The requirements for the 7th course: Each candidate must have at least ten years of education, possess the ability to speak and understand English well and be over twenty years of age. Two letters of recommendation from responsible leaders must accompany the application of independents, i.e., those who are not sponsored and supported by a church or mission but who will pay their own expenses at the Writing Centre.

Fees. There will be no charge for tuition. Board, room and laundry will cost £3 per week; writing materials for the course will be £1 10s. 0d. Total fees for the 7th course: £58 10s. 0d.

Applications for admission should be sent to: Rev. Wesley Sadler, Director, P.O. Box 1319, Kitwe, Northern Rhodesia.